

The North was in concurrence with that he had here expressed. He did not intend, however, to trouble the North long at this time; all he wished to say was, let the gentlemen from the South divest themselves of the belief that the people of the North could be abolitionists, as the term was understood here. He [Mr. Davis] disclaimed such sentiments; he disclaimed them for himself; he disclaimed them for his constituents; he disclaimed them for his State; he disclaimed them for the entire people of this Union. The North did not wish to interfere with this question of slavery; they had no object to prompt them to any interference; they had no interest to induce them to do so, and they were a people to be supposed to be indifferent or insensible to personal interest. Their interest, as well as their feelings, would lead them to utter abstinence from an interference with the slavery of the South. From the indifference observable between two sections of the country, they saw enough to satisfy them that their slaves, and their negroes, did not exist among them, and that they had only to regret that it existed anywhere. He repeated, that he had no wish to interfere with the institutions of the South, and they should be the last to do any thing that would militate against them; but while doing this, and feeling thus, and standing up for the Constitution of the country, the people of the North claimed an exemption, not only from all interference, but from all obligation to interfere with slavery. The North was desirous that the South should manage their own business in their own way, and at their own time.

But, to return to the subject immediately before the House. He hoped that this matter would be referred; but he had no desire to be a member of the committee to whom it should be referred. He hoped, too, that the committee to whom it shall be referred would report a bill to repeal the law under which the petitioner was imprisoned. The simple inquiry for such committee would be, whether a man of color can be taken and sold on the presumption that he is a slave. He had nothing more to say, than that the South must yield that to the North. This District was common ground; and the Northern members could never stand before their constituents unless the South yielded that to the North. The North would not consent that, in this District, a man who had proved his freedom must pay the costs or be sold into slavery; and if such were the existing law, it must be repealed.

Mr. J. Campbell made some explanation, which was not distinctly heard.

Mr. Davis replied, that he was only supposing it to be the law, that if it were not, the committee would have nothing to do. But if there was a law by which, on the presumption of slavery, an individual, could, on account of color, be committed and sold into slavery on a failure to pay the costs of his imprisonment, in the present state of public sentiment that law could not long be maintained; and whether it were now, or in the course of the next year, or within ten years, he would not undertake to say; but repeated it must be.

There was a sentiment in the country that was against such a law; and its repeal must be conceded to that public sentiment by one section of the Union to the other. Our institutions rest on the basis of mutual concession and compromise; and though he was not now intending to trouble the House at this time with many remarks, he would take occasion to say that he was as willing to make concessions to other portions of the Union as any gentleman on that floor; but he expected something in return for that which he gave. He came from a State which had given more to the Union than all the other States together; and he was willing to act in the same spirit of magnanimity which had marked the course of the State from which he came, from the earliest period of her history. He said then, in view of this whole matter—that the repeal of this law—it would become southern gentlemen to yield; and he should vote for the reference to a select committee. On the ground he had stated, he should vote for it, though his own individual opinion was that slavery cannot exist in this District. This opinion was, (and he had given the subject some consideration,) that the Southern Districts were the property of the General Government; slavery was at an end. The practice of the country had been otherwise, showing that slavery had been deemed to be legally in existence here. Such, however, was not his opinion; for there were limitations to the power of this government; and he believed that, as it could not make a king, neither could it make a slave. Slavery, in a district under the immediate government of the United States, was inconsistent with the principles on which the government of the country was based; and he therefore held it as his opinion that slavery could not exist in any of the territories under this government; and that, no master whence acquired, or how derived, the instant it became a territory of the United States, that instant slavery ceased.

From the Boston Morning Post.

Laws of South Carolina respecting Colored Seamen.

Our readers may remember that last year a commissioner was appointed by the Executive of this Commonwealth to attend to the interests of the State with regard to colored seamen in the port of Charleston, S. C. The same gentleman who was named for this duty has since been the chairman of a Committee of the South Carolina Legislature to investigate the existing laws on the subject, and to report on a bill which had been brought in to modify those laws. The report of this Committee is now before us, and we proceed carefully to give its purport, for the information of our reader, interested on either side of the question.

The report acknowledges that 'the practical enforcement of the existing laws tends to abuses, which may compromit the State, both with the other States of the confederacy, and with foreign friendly powers,' and proceeds to recommend the passage of the proposed bill, as agreeable to the meaning of the Constitution of the United States, and the inalienable rights of an independent sovereignty. This bill regulates colored seamen, while within the territorial limits of the State, to remain on board their vessels, or within such limits as the municipal authority of the port shall prescribe; and a violation of this law incurs a penalty or fine, with security that the offender shall be detained on board his vessel, and depart with it. No expense is incurred by those who do not violate the law. But, to secure its enforcement, the captain or agent of the vessel, within three days after its arrival, is required to deposit in the sheriff's office a list and description of all colored seamen brought in. The omission involves a penalty of fine for each day until the law is complied with. So that colored seamen are required to remain on board their vessels, and depart with them, under the penalty prescribed.'

We now proceed to the arguments in favor of the bill, as we find them in the report. It has been said that law may restraining, because of color, the free ingress, stay, and departure, of the subjects of foreign States, or of those who are citizens of other States of the Union, is a violation of the courtesy due to friendly powers, to the treaty stipulations of the general government, and to the Constitution of the United States, which provides that 'the citizens of each State shall be entitled to all privileges and immunities of citizens in the several States.' To prove the falsity of these notions, it is necessary to establish two positions. First, that a State, every way distinct and sovereign, may enact such laws without violating the law of nations; and secondly, that South Carolina has not given up such right by joining the confederacy of the United States. As to the first position, we think it cannot be doubted by any reasonable person that such a right exists, or, at any rate, is the common usage among civilized nations. The police and quarantine regulations of Europe, at the present time, are as annoying to strangers as they are (oftentimes) needless; but they are acquiesced in without demur. Vattel, in several places, is very explicit on the right of a sovereign power to admit what aliens he pleases within his dominion, and under what restrictions. We shall not, therefore, quote arguments on the present matter, the report adds—

'This liberty to adapt its laws to its own circumstances is indispensable to self-preservation. Such regulations depend on this right, and it is quite immaterial whether the disease is a physical or moral one; whether destruction is threatened from pestilence, or domestic insubordination, the right is the same. If South Carolina apprehends the baleful effects which a free intercourse with foreign nations will produce, she has, by the primary law of nature, a right within her own limits to interdict it. She is not bound to wait until her citizens are involved in the confusions and murders of a servile outbreak. Humanity, as well as a proper caution, warn us not to suffer our slaves to be drawn into schemes which must end in their own punishment or destruction; while those who have seduced them from their fidelity are safe beyond the dangers and inflictions which must ever attend such attempts.'

As to whether or not South Carolina has yielded any of her natural rights in joining the confederacy, the report answers in the negative, by declaring first, because the right of self-preservation is inalienable, and self-preservation signifies the independence of the body politic as it was at the formation of the Union. At that time the body politic of South Carolina consisted of 'white citizens'—the negroes constituting no part of it, but were held, by their fundamental law, to be 'absolute slaves'—persons of property of their owners, and this relation cannot be changed without the destruction of the body politic, according to well established principles.

'The preservation of a nation consists in the duration of the political association of which it is formed. If a period is put to this association, the nation or State no longer exists, though the individuals who composed it still exist.' Any alteration in the relation of master and slave, and introduction of equal political power on the part of our colored population, would so entirely change the body politic as to render it a different State for all political purposes. Her very representation in Congress would be affected. Nay, the attempt to confer on negroes the right of citizenship is a clear violation of the principles of the federal Union. Negroes were no parties to the Constitution of the United States, and although the States may, in regard to their civil rights, introduce them into their system of white men, it is as servants and laborers they may be used, but the flag of the Union is under the protection of 'free white men.' Even fanaticism itself has not yet polluted the ranks of the militia or the jury box with the associations of negroes.

But whatever folly and fatuity may bring about elsewhere, South Carolina entered the Union a slaveholding State, and as such will continue unaffected by the terms of the Union. She declines to defend her position, because she admits no authority to question it. She is as absolutely beyond inquiry as Russia in relation to her hoors, or subjugated Poland, or England, in relation to her Irish population, her starving operatives, or her millions of enslaved and conquered natives of India, held in cruel bondage, not by the rod of a driver, but the bayonets and cannon of her mercenaries. On these matters each State is responsible only to heaven, by the laws of nature and of nations.'

This ground is supported by strong quotations from Vattel.

The Committee again allude to the quarantine laws, but with regard to them as enacted by different States of the Union. The report continues—

'South Carolina never intended to yield her absolute right to secure the subordination of her slave population. It is a vital interest, as much so as the importation of New-York to establish health laws to prevent the importation of disease, or that of Massachusetts to prevent the importation into her State, of the paupers and felons of Europe.'

Again it is said, that South Carolina has no right to pass laws respecting citizens of other States, because she has given up to Congress the power to regulate commerce.' The report remarks—

'If Congress alone can pass laws regulating those concerned in commerce, then the quarantine laws are unconstitutional. If not, then our laws also are unconstitutional.'

It is evident that the report of this Committee is well founded, and at the same time, to preserve the just rights of the State to secure her domestic tranquillity.

It was due to our sister States, and to those foreign powers with whom we trade, to thus demonstrate our respect to national law, and our regard to treaties entered into with friendly States. The objections against the act of 1835, we have endeavored to remove, as far as they were well-founded;

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LLOYD GARRISON,
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POETRY.

For the Liberator.

DEAR FRIEND AND BROTHER:

The ideas in the following lines were called forth by hearing a preacher (who, by the way, is as quiet on the subject of slavery as any slaveholder could wish) pass censure upon you for harsh language and violent measures; and also by hearing, a few days after, a lady actively engaged in the cause of Moral Reform, assert that the pure-minded and heroic McDowell had prejudiced the public mind against the cause, in which he spent his energies, and to which he fell a martyr.

EARTH'S PIONEERS.

The hardy settler of the wilderness,
Who, 'mid dark forests, clears a sun-lit farm,
Subdues not nature by mere gentleness,
But with consuming fire and a strong arm.
Then, free from care, annoyance and alarm,
They, who inherit his domain, may dwell—
And, in their sweet retirement, perfect calm,
Will there, with blame, perchance, and wonder
tell.

Of fires that swept majestic trees away,
As the long-hidden soil was brought to light of day.

And thus with Freedom's fearless pioneers—

The human mind, like the unbroken mould,
Was hid 'neath a dense growth of old ideas;
Excluding light, like screen with ample fold;
Had there been none with giant grasp and bold
To light the fire, and wield the axe and plough,
Earth's mighty wrongs might have remained until

To its remotest ages. Here we now

A censure on those deeds of good and might?

It comes from craven hearts, that hardly dare enjoy
the light. H. W. H.

New-York, Dec. 16, 1843.

A SONG FOR THE NEW YEAR.

BY WM. H. BURLEIGH.

One sigh for the year that hath sped!
One tear o'er the bier of the Past!
And the soul shall be nerved as it turns from the
Dead,
A glance o'er the Future to cast.
It is folly to cherish regret
For joys which are shrouded in gloom—
The future hath shun-shine to gladden us yet;
There is brightness this side of the tomb!
Let us banish our sadness and dash off the tear,
And sing for the birth of another New-Year!
Our ranks have been thinned it is true;
The loved and the lovely are flown—
The grave hath claimed tribute & deeply we rue
The strength and the excellence gone!
The Beautiful sleep in the dust,
The Mighty have passed from our side,
And our hearts have been dimmed by the cankered
rust.

Of sorrow for those who have died!
To the loved and the lost give a tear and a sigh—
While our welcoming song to the Future swells high!
The hopes which have sprung up in our path,
When the Year that was buried was new,
Are sunk to the dust, and the shadows of wrath
Have hidden their fragments from view.
The joys which were ours, are departed,—
Their light, though effulgent was brief;

The Year that we grieved with accents light-hearted,
Hath left us the victims of Grief.

Yet burns for the Future! our hearts shall be free—
Though the Past hath deceived us, we'll trust the yo

n!

The dust is on many a braw,
The dimness in many an eye,
That blessed us in days which are parted—and now
We trust on our loss with a sigh.

But not for an hour such as this,
Is the mournful remembrance of joy,

Which is shrouded in dust—with the future a bliss

Shall be found which no grief can destroy!

Be the Past, then, forgot—while the clouds of to-day

By the sunlight of Mirth shall be melted away!

For the friends whom we grieved of old,
The lovely, the good, and the brave—
Let the death-song be sung—for the hearts which are
cold

In the stillness of death and the grave!

To cherish their virtues is well;

To think, with a mournful regret,

Of the stars of our life that so suddenly fell;

Of the suns, ere their noonday that set!

Yet should we mourn them?—one dirge—'tis
the last

Which we give to the friends and the joys of the
Past!

Not in gloom and despair are we left
To mourn o'er the hopes which are flown;

Not yet of all gladness our hearts are bereft;

There are joys which may still be our own.

The Future, perchance, hath a balm

To heal all the wounds of the past;

Life's tempest-tost vessel shall yet find a calm

Where his rest may be peaceful at last.

Then courage! our sorrows we'll cast to the dust;

And welcome the Future in hope and in trust!

HAPPY MOTHER'S SONG.

FROM THE GERMAN.

Look at me, my pretty boy,
With the golden ringlets flowing,
Bright blue eyes, and cheeks all glowing;

Was there ever such a one?

No, I'm sure there can be none.

Look at me, my kindly boy,

Not too far, nor too fearful,

Ever kind and ever cheerful;

Was there ever such a one?

No, I'm sure there can be none.

Look at me, my darling boy,

No sad naughty child could ever

Be so loved and lovely—never;

You may wish for one as fine,

But, good folks, you can't have mine.

Should a merchant come to buy,

Let him open his golden coffers,

Would I take his richest robes?

Never—but where'er he can,

He should not get my pretty man.

SONNET.

Stern Winter knocks at dying Autumn's gate,
With all his stormy troop and drear array,
And Autumn bids his yielding doors give way,
And drops his sceptre and resigns his state.
But rosy-fingered Spring comes forth stale,
And scares the hoary tyrant from his prey,
Then yields in turn, and feels her feeble sway
Before the sultry summer sun ahhate.

As wave to wave succeeds, Time's mighty tide
Gleams on and on. The horned moon in heaven
Surveys the sun's bright chariot in her turn,
The seasons with the sun come forth in pride.
To man alone no second spring is given,
And years roll on, oh! never to return!

THE TRUE HERO.

Let laurels, drenched in pure Parnassian dews,
Reward his mem'ry, dear to ev'ry muse,
Who, with a courage of unshaken root,
In honor's field advancing his firm foot,
Lifts up the line that justice draws,
And will prevail, or perish in her cause.

REFORMATORY.

[Reported for the Essex County Washingtonian.]

Mr. Garrison's Reply to Rev. Mr. Porter.

We shall now endeavor to give a synopsis of Mr. Garrison's lecture, delivered at Lyceum Hall in this town, on the evening of Sunday, the 17th inst., in reply to Rev. Mr. Porter's second lecture of come-

ous occasion.

Mr. Garrison first alluded to the difference of spirit manifested by those who worship at the Rev. Mr. Porter's church. In this meeting, persons holding opposite sentiments were invited to speak, and he (Mr. G.) had even stated, that should any one wish to speak before he had concluded his remarks, upon the intimation being given he would do so, and would not consider the interruption indecorous or improper; but in regard to Mr. P. and his congregation they had admitted us that no person would be allowed to speak during the meeting, and the terms of the law were implicitly threatened, if any should have the temerity to disregard their prohibition. Mr. Garrison called upon the people to consider why was this difference—why, on the one hand, opponents were invited, and on the other threatened. Why is it that was then about to take place? If it were not that there was no pertinence in their allusions to it, then there was no pertinence in their allusions to it. The gospel was to be preached to all nations and then the end was to come. Paul said, A. D. 60, that it had been preached—he saw the sign, and then the end was to come. Jesus, speaking of the destruction of Jerusalem, says, Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, &c.; and then they were to see the Son of Man coming in the clouds of heaven with power and great glory.—He added, moreover—This generation shall not pass till all these things be fulfilled. Mr. G. considered that figurative language was here used, and by sun, moon, and stars, was meant principles and powers—that reference was made to earthly suns, moons, and stars—and that all these things were fulfilled as predicted by Jesus. Mr. G. maintained that the apostolic ministry was instituted for a special purpose—that it was not to be permanent; that when Christ came the second time, as he predicted, the apostolic power ended. Hence, all the claims of the modern clergy he regarded as spurious claims, which are to be trampled in the dust.

Mr. Garrison then proceeded to consider Mr. Porter's lecture as reported in the *Washingtonian*; and he said should show that the ground taken by the Rev. gentleman is the same as that taken by Popery. He would venture to say, that if we were to read a body of Catholics, not one among them would imagine that it did not come from the Pope of Rome. Mr. P. does not claim that every one who holds the position of a clergyman, is a gospel minister. Neither does the Pope. But Mr. P. claims that such an order was instituted by Christ when he sent forth his Apostles. So says the Romish Church. Mr. P. contends for the perpetuity of this institution—that it is to continue as long as mankind shall exist. herein he agrees with the Romish Church. Mr. G. referred to the Puseyite controversy in the Episcopal Church, and read from a Puseyite tract to show that Mr. P.'s views are similar to those held by the persons who are going over to the Romish Church. Mr. Porter having thus virtually taken the Romish ground in regard to apostolical succession, afterwards says that Christ has reserved to himself the appointment of his own ministers, and that whosoever he appoints is in the true apostolic succession. Therefore, the ministers of the Methodist Episcopal Church are apostles. Then they must give proof of their apostleship. The last admission is fatal to the doctrine. There is a wide difference between a ministry called by Christ, and one made by man, called by man, and ordained by man. There is no analogy between them. The Rev. gentleman has overthrown his own position. But we find a strange union between Mr. P. and the Romish Church in regard to the clergy. The clergy of the present day, said Mr. G., do not like to be called priests—they like the term presbyters. Milton said that presbyters was but old priest writ large, and Milton was right. However the various protestant sects may differ on other subjects, they are all agreed in respect to the clergy, and they all agree with the Romish Church. They, to be sure, may be compared to the moderate drinkers while the Romish Church has the delirium tremens—they are not quite so bad as she is, but they are all in the same condemnation—they are none of them the true church.

Mr. Garrison said he would appeal to the scriptures. Come-outers, though charged with being infidels wished to go to the scriptures. Now, that the apostles were divinely inspired, is clear from the New Testament—they had miraculous powers conferred upon them, to heal the sick, to raise the dead, and to do other wonderful works. We have a right to demand that those who claim to be their successors should show that they possess the same gifts—that the same results are produced by their labors. If they cannot show this, their claim is to be rejected. One who succeeds another in any office is supposed to be called priests—they like the term presbyters. Milton said that presbyters was but old priest writ large, and Milton was right. However the various protestant sects may differ on other subjects, they are all agreed in respect to the clergy, and they all agree with the Romish Church. They, to be sure, may be compared to the moderate drinkers while the Romish Church has the delirium tremens—they are not quite so bad as she is, but they are all in the same condemnation—they are none of them the true church.

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Mr. Garrison next examined the character of the church in regard to slavery. And as an attack had been publicly made on those who have separated themselves from it, by a member of the Methodist hierarchy, he would first consider the position of the Methodist Episcopal Church. Mr. G. produced numerous facts, proving the connexion of this body with slavery—showing that it is defended by the clergy in their individual and associated capacity. Among the individuals of that character, he noticed the Rev. Mr. Postell, who says that slavery exists by divine appointment, and that it is the Lord's doing! And where is Mr. Postell? asked Mr. G. In the Methodist Episcopal Church, where Rev. Mr. Porter rejoices to be found. What must the church be, continued Mr. G. where such a monster is tolerated for one moment? That man is in christian fellowship, and Rev. Mr. Porter is in the same diabolical body, and dares to call these infidels who come out of it. Mr. G. also referred to the action of the General Conference in prohibiting colored church members from giving testimony in church trials, in those States where they are disqualified by law from being witness in civil courts! Prominent evangelists had threatened that if that resolution should be repealed, the Rubicon would be crossed. The other religious bodies, excepting the Friends, are nearly in the same condition with the Methodist church. Rev. J. Smylie, a Presbyterian minister in Mississippi, says that if slavery be a sin, three-fourths of the Presbyterians, Methodists, Baptists, and Episcopalians, are of the devil. Mr. G. spoke of the fact of the connexion between the northern and southern churches—and that of many of the northern churches which do not themselves fellowship slaves, but still fellowship other churches which do. Mr. G. said that it was for coming out of these pro-slavery churches that this hue and cry was made. Those who have thus come out of these bodies hold diverse views on other subjects, but that is not the question—the real question at issue is the connexion of the church and clergy with slavery. Mr. G. adduced various other facts in relation to the action of Methodist Conferences, bishops, and ministers, in favor of slavery. This is the church, said he, that Rev. Mr. Porter is sustaining. Is it any better, he asked, than a cage of unclean birds—a synagogue of Satan? The church enslaves my wife, said Mr. G. and the Rev. Mr. Porter may be an abolitionist in form, but said he, I brand him here as an apostate from the cause.

The clergy, said Mr. G., claim the exclusive right to ordain by the laying on of hands, &c., after the manner of the apostolic church. If we try them by the scriptural standard, and find they have not the authority which they claim—if they will not stand the test, what shall be done with them? Is it wonderful that these usurpers should oppose every righteous reform that comes up? No, it is the tree bringing forth its natural fruits. He would not say they were all alike guilty, but he spoke of the great body—they preach abstractions—they dare not grapple with popular sins.

Mr. Garrison said there was one subject which he deemed of great importance in this discussion, but which he could not enter into fully this evening—he alluded to the second coming of Christ. Many were

looking for this event, believing that it had not yet transpired. The institution of the apostolic ministry, with its powers, was to continue until the coming of Christ—it was then important that we obtain true scriptural information on this point. Mr. Garrison maintained that a spiritual coming was alluded to, and that it took place 1500 years ago. Until this is clearly apprehended, said he, we shall not be delivered from the delusions of the priesthood. Mr. G. referred to numerous texts of scripture to prove that this view of his subject was correct. We think he showed most clearly that Jesus always spoke to his disciples of that event, as one which was to take place in their life time. He told them to watch for it. He told them that they should not have gone over the cities of Israel till he should come—that there were some to whom he was speaking, who should not taste of death till he should come in his kingdom, &c. &c. All through the apostolic day they were looking for the coming of the Lord; and the apostles were constantly exhorting the believers to watch for that event, and to be prepared for it, as one that was then about to take place. If it were not that there was no pertinence in their allusions to it, then there was no pertinence in their allusions to it. The gospel was to be preached to all nations and then the end was to come.

Paul said, A. D. 60, that it had been made known to them. We therefore returned to Philadelphia on the 15th day, and gave notice, and had three meetings on the 16th, from five to eight hundred persons. The price increased to five hundred dollars, and new ones given, amounting to one thousand dollars, and paid in various ways—all within two years. There were meetings on the evenings of the 20th and 21st, and these were filled in a densely crowded church, well filled. The pences of all these community meetings were collected, and were given to the poor. This was collected, besides the \$500 above mentioned.

After this, a few remarks were made by J. A. Collins, whose want of health would not allow him to occupy more of the evening. His remarks went to show, that the claim to exclusive individual property, even in its most limited sense, is not found in right, but is a usurpation of right. The interest of the meeting was much enhanced by some discussion and slight variation of sentiment between J. A. Collins and his friend Charles C. Burleigh, and also between Mrs. Rose and our whole-souled bro. Frederick Douglass, of Massachusetts.

I will say nothing about our interesting anti-slavery Decade, as the secretaries have given so full an account of them. On the second day of its meetings, the community committee learned that our friends Bradburn and Foster wished to occupy the church on that evening, for lecturing on the subject of slavery. We therefore had no public meeting, but some of the zealous friends of social reform met at the house of E. James, where an interesting conversational meeting was had. We at this meeting determined upon holding a public meeting for addresses and discussion in the same church, on 3d day evening, Dec. 7th, and to go to convention on the morning of the 8th, and continue it on the 9th of Dec. at the hall of the Willard Fisk Institute. We advertised accordingly, in the city papers, and by posting bills. On 4th or 5th evening, every one was invited to the convention, which was held in the hall of the Willard Fisk Institute. The meeting was a success, and was well attended.

On 5th evening, we were disappointed in being unable to procure the proprietors of the church, the use of it, in consequence of some riotous demonstrations at the anti-slavery meeting on the preceding evening.

1. There is but one God, eternal and immutable, confined to place, not restricted in time, whose creation is infinite.

2. Evil is a self-generating, not eternal, nor illuminating, force.

3. The institution of property is a contrivance of the Devil to set up self and its creations in the place of God, by making men believe that, for them, there is Providence, no kind Father to supply their wants, and—thus leading them to depend wholly on themselves.

4. The worst form in which the institution of property can exist is where individuals, obeying solely the Satanic impulse to live only for themselves, and by without God in the world, retain all the things they produce or can obtain possession of, for their own use, convenience or comfort, denying all right on the part of others to enjoy or share with them. This form of the institution is known under the name of private property.

5. The next shape in which the demon of property, moved by the power of God to quit its strongest hold